

THE
SPIRITVALL
TOUCH-STONE,
OR,
THE SIGNES OF
A GODLY MAN.

Drawne in so plaine and profitable manner, as all sorts of
Christians may trie themselves thereby.

Together with Directions, how the
weak Christian, by the use of these signes,
may establish his assurance.

By NICOLAS BYFIELD, late
Preacher of Gods Word at Istanton
in Middlesex.

2 COR. 13. 5.

*Examine your selves, whether ye be in the faith:
prove your owne selves. Know ye not your
owne selves, how that Iesus Christ is in you,
except ye be reprobates?*

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Bellamy. 1637.

THE
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TO
THE MVCH
HONOURED LADY,
the Lady Ruth Scydmore,
increase of peace and joy
in believing.



OW great
the benefit
of assurance
of Gods fa-
vour, and
of our owne
salvation is, those onely know
that are either scourged with
the conflicts and terrours of
their owne doubtings, or that

The Epistle

are solaced and establisshed
with the sweet dewes of re-
freshing that arise from a
rooted and well-grounded
Faith. If men studie a su-
perfluities so much for their out-
ward possessions in this world,
how much more earnest and
diligent should men be to as-
sure Gods love and the inhe-
ritance of the glory to come?
There is not a clearer signe
of a prophane heart, then to
account these cares needlesse:
nor doe I know a juster ex-
ception against any Religion,
then that it should teach, that
when a man hath done what
he can to observe the directi-
ons of that Religion, yet he
cannot

Dedicatorie.

cannot be sure he shall goe
to Heaven.

But since I know, that
all that are possessed of the
grace of Jesus Christ, doe
account assurance great ri-
ches; I therefore conceive
hope, that my paines about
this subject will not be al-
together unacceptable: and
the rather, because in this
present Treatise I have en-
deavoured to expresse the
signes of tryall in a much
more easie way then before;
and besides have added di-
rections, that shew how a
weake Christian may esta-
blish himselfe in his assu-
rance.

The Epistle

I make bold to dedicate my
new essay herein unto your
Eadship. You have heard
the substance hereof preached,
and received it with much
gladnesse; and in the private
use of these signes, you have
beene pleased to professe (to
the glory of God) that you
have found much content-
ment and establishment of
your owne assurance. Your
eminencie in the sincere pro-
fession and practise of true
Religion, and the shining of
the graces here treated of, long
acknowledged by many wit-
nesses, have made you worthy
to be publikely observed and
prayed in the Churches of
Christ:

Dedicatorie: \

Christ: and your great respect
and favour shewed to me, hath
made this way of testifying
my thankfulness, but as a
small pledge and assurance of
my desire to doe your Ladi-
ship any service in the things
of Jesus Christ. Thus besee-
ching God to enlarge the com-
forts of his Spirit in your
heart, and to prosper you in all
things that concerne the bl-
sed hope of the appearing of
Jesus Christ, our mightie
God and Saviour, I end and
rest

Your Ladyships to be
commanded,

N. BIFFIELD.

De la Roche

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save
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CHAP. I.

*Describing the godly man
by such signes as discover
him, to the observation
of other men.*

THE signes of
the true Chri-
stian, that hath
true grace in
this world, and shall be
saved in Heaven, when
he dies, may be cast in-
to two Catalogues: The
one, more brieft; the
other,

Two Ca-
talogues
of signes.

other, more large. The one *Catalogue* of signes, describe him by such markes, as for the most part doe outwardly distinguish him amongst men. The large *Catalogue* I intend especially, as a more infallible and effectuall way of tryall, as containing such signes as for the most part are not observed by other men, or not fully, but are knowne to himselfe, and can be found in no reprobate.

For the first *Catalogue*; the true Christian usually discovers himselfe by these markes:

First,

of a godly man.

— 3

First, He will not have fellowship with the unfruitfull workes of darknesse: He will not walke in the counsell of the wicked, nor stand in the way of sinners: He will not sort himselfe with workers of iniquitie, *Psalm* 1. 1, and 16. 4, 5
2 *Cor.* 6.

Secondly, He will afflict and humble his soule for his sinnes, mourning and weeping for them, till the Lord be pleased to shew mercie, and forgive him. He doth account his sinnes to be his greatest burthen. He cannot make a mocke of sinne, &c.

Thirdly,

The shorter Catalogue handled in this Chapter.

1. He avoids the companie of the wicked.

2. He is sorrowfull for his sinne.

3. He is
thoroughly
reformed
in his con-
versation.

Thirdly, He labours
to be holy in all parts of
his conversation, watch-
ing over his owne wayes
at all times, and in all
companies, *Psalme 50.*
23. Esay 56. 1, 2. Peter
3. 4.

4. He ma-
keth con-
science of
lesser sins,
as well as
greater.

Fourthly, He makes
conscience of the least
Commandements, as well
as the greatest; avoiding
filthie speaking, and vaine
jesting, and lascivious-
nesse, as well as whore-
dome, lesser oathes, as
well as the greater; re-
proachfull speeches, as
well as violent actions,
&c.

Fifthly,

of a godly man.

5

Fifthly, He loves and esteemes, and labours for the powerfull preaching of the Word, above all earthly treasures.

1. He loves preaching.

Sixtly, He honours and highly accounts of the godly, and delights in the company of such as truly fear God above all others, *Psal. 135. 4.*

6. He esteemes the godly above all men.

Seventhly, He is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods service, publike or private, *Esay 56. and 58.*

7. He is carefull of the sanctification of the Sabbath.

Eightly,

8. He is
not in love
with the
world.

Eightly, He loves not
the world, neither the
things thereof, but is
more heartily affected in
things that concerne a
better life, and so doth in
some degree love the appea-
ring of Christ.

9. He
loves his
enemies.

Ninthly, He is easie to
be entreated, he can forgive
his enemies, desires peace,
and will doe good, even to
them that persecute him,
if it lye in his power,
Matth. 5. 44.

10. He is
constant
in good
courses,
though
opposed.

Tenthly, He goeth on
in the profession of the
sinceritie of the Gospel,
and doth such duties as
he knoweth God requires
of

of him in businesse of his soule; notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

Eleventhly, He setteth up a dayly course of serving God, and that with his Family too, if he have any; and exerciseth himselfe in the Word of God, as the chiefe joy of his heart, and the dayly refuge of his life, calling upon God continually, &c.

11. He serves God in his Family.

CHAP.

CHAP. II.

*Shewing the generall division
of the signes, and the wayes
how the signes were
found out.*

THUS of the shorter
Catalogue of signes.
Now it followeth, that I
proceed to those infalli-
ble markes of *Election* and
Salvation. And whereas I
have divers yeares since
published a Treatise,
which I called *Essayes*, or
Signes of Gods love, and
mans salvation; having
observed, that divers have
ac-

The occa-
sion of this
Treatise.

accounted the manner of
 setting the Signes downe
 somewhat obscure in di-
 vers parts of the Booke:
 I will now, by Gods assi-
 stance, for the helping of
 the weakest *Christians*, in
 this Treatise, endeavour to
 expresse my selfe in this
 Doctrine of the tryall of
 a true Christian estate, in
 a more plaine and easie
 course of examination;
 and leave both the for-
 mer Treatise and this new
Catalogue unto the bles-
 sing of God, and the free
 choise of the godly Rea-
 der, to use which he fin-
 deth most agreeable to
 his

his owne taste, being both such as are warranted and founded upon the infallible evidence of Gods unchangeable truth.

The signes
referred to
six heads.

In this project then, I consider of the tryall of a true Christian six wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his minde, with which he is qualified.

Fourthly, in the workes of his obedience.

Fifthly, in the entertainment he hath from God.

Sixtly, in the manner of his receiving the Sacraments.

In

In all which, he differs from all the wicked men in the world, so as never any wicked man could finde these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true *Christian* may not doubt of his estate, having found these signes in himselfe, let him consider the proofes annexed to each signe: and that nothing may be wanting to his abundant consolation, I will tell him, how I found out these signes, & by what grounds I proceeded.

The infallibilitie of the signes.

There

3. Wayes
to find out
the signes
of a godly
man in
Scripture.

There are three sorts of
places in Scripture (as I
conceive) which do point
out the grounds of infal-
lible assurance in those
that can attaine unto
them: as first, such places
as expressely doe affirme,
that such and such things
are signes. As for exam-
ple, 1 John 3. 14. *Hereby
we know, that we are tran-
slated from death to life,
because we love the bre-
thren.* Here the Holy
Ghost shewes us ex-
pressely, that the love of
the brethren is a signe, by
which a Christian may
know, that he is transla-
ted

ted from death to life:
and so the Apostle *Paul*
gives signes, to know
whether their sorrow were
after God, or no, *2 Cor. 7.*
11. So doth the Prophet
David, *Psal. 15.* give di-
vers sign, by which the
man that shall dwell in
Gods holy hill, may be
knowne. So the Apostle
James tells us, how we
may know the wisdom
from above, by reckning
the fruits and effects of it,
James 3. 17. So doth the
Apostle *Paul* tell us, how
we may know, whether
we have the Spirit of
Christ in us, or no, *Rom.*
8. 9,

8. 9, 15. See. Gal. 5. 22. and
4. 6, 7.

Secondly, I finde out
signes, by marking what
graces in man the promi-
ses of God are made un-
to. For thus I reason:
Whatsoever gift of God
in man brings him with-
in the compasse of Gods
promises of eternall mer-
cie, that gift must be an
infallible signe of salvari-
on. But such are such and
such gifts, as the instances
in divers Scriptures shew:
And therefore the man
that can finde those gifts
in himselfe, shall be cer-
tainely saved. As for ex-
ample:

ample: The Kingdome of
heaven is promised to
such as are pure in spirit;
Math. 5. 3. From thence
then I gather, that pover-
ty of spirit is an infallible
signe; The like I may say
of the love of the word,
& of uprightness of heart,
and of the love of God, and
the love of the appearing of
Christ, &c.

Thirdly, I finde out o-
ther signes, by observing
what godly men in scrip-
ture have said for them-
selves, when they have
pleaded their owne evi-
dence for their interest in
Gods love, or their hope

Dayan

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of

of a better life. For looke
how godly men in scrip-
ture have proved, that
they were not hypo-
crites; even so may any
Christian proove, that he
is not an hypocrite nei-
ther. As for example, *Iob*
being charged to be an
hypocrite, & lying under
the heauie hand of God;
pleads his cause, & proves
that he was not an hypo-
cite, by his constancie in
Gods wayes, and by his
constant estimation of
Gods Word, and desire
after it, as after his appoin-
ted food, *Iob 23. 10, 11, 12.*
More of this kinde thou
mayest

mayest find in the proofs
of particular signes.

Now, whereas some
signes are generall, and
thou mightest doubt of
the exposition, namely,
how that signe is infalli-
ble in such and such sen-
ses; for thy establish-
ment herein, thou mayest
observe, that I expound
the signe, as it is ex-
pounded in other seve-
rall Scriptures. As for
example: The love of
the Brethren is a ge-
nerall signe. Now how
shall I know, that I have
the right love of the Bre-
thren? This I explaine,

B 2 by

by flying to divers other Scriptures, wherein the particular explications of this signe are pleaded.

CHAP. III.

*The tryall of a Christian,
by the signes of true
humiliation.*

THe first way then, by which a Christian may try himselfe, is to examine himselfe about his humiliation for sinne, whether it be right or no. For under this head, is comprehended the explanation

cation of the doctrine of
povertie of spirit, and
godly sorrow, and so in
general, of repentance
for sinnes.

Now the true Christian
in this matter of humili-
ation, shewes himselfe to
have attained that, which
no reprobate could ever
attaine, and that in divers
particulars, as,

First, He hath a true
sight and sense of his sinnes.
He discernes his sinful-
nesse of life both past and
present, and is affected
& pained under the bur-
then of his dayly wants
and corruptions, and sees

a 6. Signes
of true hu-
miliation.

He sees
his sinnes.

2.
He feares
Gods dis-
pleasure.

3.
He trusts
not upon
the merits
of his own
workes.

his miserie, in respect of
his finnes, *Jerem. 3. 12.*
Maub. 11. 28. Maub. 5. 4.

Secondly, He *repenteth*
at Gods Word, and leaues
his displeasure, while it
yet hangs in the threat-
nings, *Esa. 66. 1, 2.*

Thirdly, He *renounceth*
his owne merits, and dis-
claimeth all opinion of
true happinesse in him-
self, or in any thing under
the Sunne, as being fully
perswaded, that he can-
not be saved by any work
of his owne, or be happy
in enjoying any worldly
things: and therefore is
fully resolved to seeke for
the

the chiefe good in Gods
favour in Jesus Christ
onely.

Fourthly, He *mournes*
heartily and secretly for his
finnes; and so he doth,

1. For all sorts of *finnes*
for secret finnes as well as
knowne finnes, for lesser
finnes as well as greater,
for the present evils of
his nature and life, as
well as finnes past: yea,
for the finnes he hath lo-
ved, or have beene gaine-
full and pleasing to him.
Yea, he grieves for the
evill that cleaves to his
best workes, as well as
for evill workes, *Esa. 6. 5.*

He mourns

For all
sorts of
finnes.

Rom. 7. Esa. 1. 16. Math.

5. 4. *and thou*

For sinne,
as it is
sinne.

2. For sinne, as it is sinne,
and not as it doth or
might bring him shame
or punishment in this
life, or in Hell.

As much
as for
crosses.

3. He is as much troubled for his finnes, as he
was wont, or now should
be, for crosses in his estate.
He mournes as heartily
for the sorrowes that fell
upon Gods Sonne for his
sinne, as if he had lost his
owne and onely Sonne,
Zach. 12. 10, 11. or at least
this he striveth for, and
judgeth himself, if world-
ly afflictions doe trouble
him

him more then his finnes,
Psal. 38. 5.

Fifthly, he is *truly* grie-
 ved and vexed in soule for
 the *abominations* that are
 done by others, to the dis-
 honour of God, or slander
 of true Religion, or the
 ruine of the soules of
 men. Thus *Levi*, *1 Pet. 2. 7.*
 and *David*, *Psal. 119. 136.*
 and the mourners marked
 for Gods owne people,
Ezech. 9. 4.

Sixtly, he is heartily af-
 fected, and troubled, and
 grieved for *spirituall* judge-
 ments, that reach unto the
 soules of men, as well as
 wicked men are wont to

5. And for
 the finnes
 of others.

6. And for
 spirituall
 judge-
 ments.

be troubled for temporall crosses; and so he is grieved and perplexed for *hardnesse of heart*, (when he cannot mourne as he would) and for the *famine of the word*, or for the *absence of God*, or for the *blasphemie of the wicked*, or the like, *Psal. 42. verses 2, 3.* and *Psalme 137. Nehem. 1. 3, 4. Esa. 63. 17.*

7. And is moved.

Seventhly, He is most stirred up to abase himselfe, and mourne for his finnes, when he feelles God to be most mercifull. The *goodnesse of God* doth make him *fear God*, and hate his finnes, rather then

then his Justice, *Hosea*

3. 5.

Eightly, his griefes are
such, as can be assuaged
onely by spirituall meanes.

It is not sport, or merry
company, that easeth
him; his comfort is only
from the Lord, in some of
his ordinances. As it was
the Lord that wounded
him with the light of his
sinnes, so to the Lord only
he goeth, to be healed of
his wounds, *Hos. 6. 1, 2.*

Psal 119. 23, 24, 30.

Ninthly, in his griefes
he is inquisitive: he will
seek the way, and desire to
know how he may be sa-
ved.

8. And he
is eased
onely by
spirituall
meanes.

9. And is
carefull to
learn how
to be sa-
ved.

ved. He cannot smother
and put off his doubts in
so great a businesse. He
dares not now any longer
be ignorant of the way to
heaven. He is not care-
lesse, as he was wont to
be, but is seriously bent
to get directions from
the Word of God about
his reconciliation, sancti-
fication, & salvation, &c.
Ier. 50. 4, 5. Acts 2. 37.

10. And is
fearefull
of being
deceived.

Tenthly, he is fearefull
of being deceived, and
therefore is not slightly
satisfied. He will not rest
upon a common hope,
nor is he carried with
probabilities; nor doth
it

it content him, that other men have a good opinion of him; nor is he pleased that he hath mended some faults, or begun to repent: but *repenting, he repents still*; that is, he takes a sound course, to be sure his repentance be effectually performed, *Jer. 31. 16.*

Eleventhly, he is vehemently carried with the desires of the sound reformation of his life. His sorrow is not water, but washing; not is it every washing, but such as maketh cleane. Worldly sorrow may have much water, but

11. And earnestly desires to lead an holy life.

but it maketh nothing cleane; whereas godly sorrow alwayes tendeth to reformation & sound amendment.

12.
And trusts
upon Gods
mercy in
his griefe.

Twelfthly, in all his sorrowes he is supported by a secret trust in the mercie and acceptation of God: so as no miserie can beare him from the consideration and inward assurance and hope in the mercy of God. In the very disquietnesse of his heart, the desire of his soule to the Lord; and before his presence, though it be never so much cast downe, yet he waits upon God for the helpe

helpe of his countenance, and
in some measure con-
demnes the unbeliefe of
his owne heart, and trusts
in the Name of God, and
his never failing com-
passions, *Psal. 38. 9. and*
42. 3, 11. Lam. 3. 27. Zeph.
3. 12.

13. He is wonderfully
inflamed with love to God,
if he at any time let him
know that he heareth his
prayers. In the midst of
his most desperate sor-
rowes his heart is eased, if
he speed well in prayer,
Psal. 116. 1, 6.

14. He dayly keeps an
assise upon his owne soule:
he

13.
And is in
love with
God, if he
heare his
prayers.

14.
And dayly
judgeth
himself for
his sinne.

he judgeth himselfe for his
 finnes before God, arre-
 sting, accusing, and con-
 demning his finnes. He
 confesseth his finnes parti-
 cularly to God, without hi-
 ding any sinne, that is,
 without forbearing to
 pray against any sinne he
 knowes by himselfe, out
 of any desire he hath still
 to continue in it, and by
 this signe he may be sure
 he hath the Spirit of God,
 and that his finnes are for-
 given him, Esa. 4. 4. Psal.
 34. 5. 1 Iohn 1. 7, 9. 1 Cor.
 11. 32.

15. And
 prayers in
 the Holy-
 Ghost,

15. His requests are
 dayly poured out unto God.

He

He cries unto God with affection and confidence; though it be with much weaknesse, and many defects, as the little childe doth unto the father, and thereby he discovers the Spirit of adoption in him, Rom. 8. 15. Zach. 12. 10. Ephes. 3. 12.

16. He is unfeignedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but he doth desire as heartily that he might never commit it, as he doth that God should never impute it. This is a never-failing signe, a fundamentall one, 3 Tim. 2.

19.

17 He

at 16. A. 17
or 16. 17. 18
19. 20. 21.

16. Desiring to be rid of all sinnes.

Note this.

17. And is
willing to
suffer af-
fliction.

17. He is content to receive evil at the hand of God, as well as good, without murmuring, or letting goe his integrity, as being sensible of his owne deserts, and desirous to approve himselfe to God, without respect of reward. This proved, that Job was an holy and upright man, Job 1. 1. and 2. 3, 10.

18. He dis-
likes sinne
in all.

18. He dislikes sinne in all, even in those that are neere and deare unto him in other respects, 1 King. 25. 12, 13, 14.

19. Sinne
reignes
not in
him.

19. He is innocent from the great transgressions, and keepes himselfe from his own iniquitie.

*iniquitie. He is not sub-
ject to the damnation of
sinne. Sinne doth not reign
in him, Psal. 19. 13. 2 Sam.
12. 24.*

20. He findes a desire
to be rid of sinne, and to
humble himselfe for it in
prosperitie as well as ad-
versitie. He leaves sinne,
before sinne would leave
him. He forsakes it then,
when he could commit it
without apparent danger,
Iob 8. 5, 6.

21. Or if he be in ad-
versitie, *his heart is up-
right*, without lying or
dissimulation. He so see-
keth the pardon of his
sinnes

20. He
humbles
himselfe
for sinne,
even in
his pros-
peritie.

21. And in
adversitie
his heart
is upright.

sinnes then, and so promiſeth amendment; as that he is alſo carefull to praſe it, when he is delivered. He is not like the *Iſraelites*, mentioned *Pſal.* 78. 36, 37.

21. He accounts of ſpirituall things as the beſt things.

22. He makes a ſupernatural valuation of ſpirituall things, accounting them as pearls of the beſt price, not too deare bought, if he purchaſed them with all the worldly things he hath; and contrariwiſe, accounting himſelfe exceeding poore, if he want them, or the meanes of them, *Matth.* 13. 45, 46. *Pſal.* 42. & 63. 1, 3.

23. He

23. He hath lost his wonted taste in earthly things: his heart is not transported with the admiration of them, or the inordinate desire after worldly things. *He loves not the world, and this life, as he was wont to doe.* Though he use the world, yet he easily confesseth himselfe to be a stranger and pilgrim here. He gives over the unnecessary pleasures and profits of this life, *Heb. xi. 13. 1. Job. 2. 14, 15. Rom. 8. 9.* He is wearie of the world, and willing to forgoe societie with the men of this world,

24. He doth not favour the things of the flesh and the world.

25. He doth not
favour the
things of the
flesh and the
world.

24. He is
much grie-
ved, if
God hide
himselfe.

25. Of a
Lyon, he
becomes a
Lambe.

world, the workers of ini-
quitie, *Psal* 6. 8, 9. and 36.
12. and 26. 1, 2, 3, 4.

24. If the Lord be silent,
and answer not his desires,
but hides his face; his spirit
faileth, and he is as one that
goeth downe into the pit: it
troubles him as a sore
crosse; and so contrari-
wise, *Psal* 26. 1. and 88.
13, 14, 15. and 143. 7. *Iohn*
16. 23, 28.

25. If he hath bin a man
subject to boisterous, vio-
lent, & hurtful affections,
he is now become tame:
Of a Lyon he is become a
Lambe, and a little child
may lead him, *Esa* 11. 6.

26. He

26. He hath a spirit without guile, *Psal. 32. 2.* He is more desirous to be good, then to be thought to be so: and more seekes the power of godlinesse, then the shew of it, *Iob 1. 1. Prov. 20. 6, 7.* his praise is of God, and not of men, *Rom. 3. 29.*

26. His Spirit is without guile.

And thus much of the triall of his humiliation. The signes of his Faith follow.

CHAP. IIII.

The tryall of a godly man, by his Faith.

FAITH is the next thing to be tryed in a childe of

Why we
should try
our faith.

of God. And in as much
as there are diuers kindes
of faith, and experience
shewes in many that give
no signes of repentance,
that they will not be bea-
ren from a confident pre-
sumption that Christ dic-
ed for them; even for this
in particular: it stands us
in hand, to try our per-
suasion by true rules of
Scripture, that so, if it
will abide the tryall of
the touch-stone, we may
lay it up as a hid treasure,
and a wonderfull grace
of God; and if otherwise,
we may repent us of pre-
sumption, as a deceivable
sinne. But

But before I open the
signes of this sinne, the
Reader must be admoni-
shed of three things.

First, that I intend not
by these signes, to shew
how faith may be bred or
begotten in us, but how
faith may be *proved* and
declared to be in us. For
it is the *promises* of God
in the Scripture, that
breed faith: nor can hu-
mane reason beleeve such
great things from God,
for any thing that is in
us, but onely because we
see the Word of God
assuring such happinesse
unto such as lay hold up-
C on

The drift
is, to shew
how faith
may be
proved,
not how
it may be
bred.

on them. So that, that which breeds faith, is the *revelation of Gods promises*, by his *Word* and *Spirit*. Yet notwithstanding, the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in us.

A second
Caveat.

Secondly, that I stand not precisely upon the order of these graces of God in us, nor determine that question; which graces are wrought first in the heart of a man? but that which I have specially aimed at in the order

of

of setting them downe;
is, to begin at those that
either first appeare in a
Christian, or are easiest
(as I conceive) to be dis-
cerned in him.

Thirdly, that I intend
especially the tryall of
such Christians as agree
in this, That they are per-
swaded that Christ dyed
for them; that so the true
Christian may see reason
to comfort himselfe, that
his perswasion is no pre-
sumption, as is the per-
swasion of the most. It is
true, that divers of the
signes of faith here to be
handled, will shew faith

The third
note, by
way of
preface.

C 3 in

in the weakest Christian, though he will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought upon the heart: as it is, when it relyeth upon the merits of Christ onely for salvation, though the judgement of the Christian be not resolved against his doubts.

The question then is, how a Christian may try his perswasion of Gods mercy, and his interest of Christs merits, whether it be right or no?

For answer hereunto, I say,

say, that the true Christi-
an doth prove his faith
and perswasion to be
right, by these signes fol-
lowing.

The true
faith.

First, His faith or per-
swasion was wrought, by
the hearing of the Word
preached: And therefore
thou must first aske thy
selfe, how thou comest
by thy perswasion. For
if thou say, thou wast al-
wayes so perswaded, or
didst attaine it by meere
naturall meanes or helps,
thou art deceived: For,
faith is first wrought by
the Holy-Ghost, in the
preaching of the Gospel,

1. Was
wrought
by the
Word
preached.

as it is most cleare by the words of the Apostle; *How shall they beleue in him, of whom they have not heard? and how shall they heare, without a Preacher?* Rom. 10. 14. And where as, it may be, that many Christians have not observed the workings of their faith, and have forgotten the time of their conversion, and have not judgement to discern, how the Lord by the ministerie of his servants did change their hearts, and lead them to Christ: therefore, when this first signe cannot comfort, they

they must try themselves
by the test that follow.

Secondly, He hath an
high *estimation* of *Jesus*
Christ. For the man that
hath true faith, accounts
all things most base, in
comparison of the know-
ledge of Christ, and the
love of God in him. He
had rather be sure of
Christ, then to gaine the
whole world. Christ is
more *precious* then all the
world: Yea, is the onely
thing in request, in the
desires of the Christian.
Now, Christ is *precious*
onely to *them that beleeve*,
1 Pet. 2. 6. And by this

2. Esteems
Christ a-
bove all
things.

signe *Paul* knew, that he was growne farre beyond himselfe, in his former life, and beyond all the Pharises in the world, *Phil. 3. 9.*

3. Receives the testimonie of Gods Ministers, before all the world.

Thirdly, He readily receives the testimonie of Gods Ministers speaking out of the Word, and stickes to it, against all the contradictions of the world. The Apostle *Paul*, *1 Thess. 1. 10.* shews, that this signe will be pleaded and acknowledged in the day of Christ: *Christ*, saith he, *will be made admirable in them that beleeve.*

Now some may say, But how

how shall we know that we doe beleeeve?

Why, saith he, you are true beleeevers, *because yee received our testimonie:* and this shall be to your prayse in that day.

Fourthly, He cannot abide counterfeiting and hypocrisie. If it be a right perswasion, it is a Faith unfained: Unfained, I say, as in other respects, so in effect, because it cannot abide fainting, but with speciall hatred purgeth out hypocrisie, which the perswasion of hypocrites never doth, *2 Tim. 1. 5.*

4. Casts out hypocrisie.

C 5 Fifth.

s. Will abide triall.

Fifthly, This perswasion is permanent : it will endure tryall, it will hold out in the evill day; it enclines the heart to cleave to Jesus Christ, even in the fire of tribulation, in the midst of manifold afflictions, and disgraces, and temptations. It is like the Gold in the Furnace, *that persisteth not*: nor will it barely hold out, but a Christian, by his faith, comforts and supports himselfe in affliction; so as his faith becomes to him both a *breast-plate* and an *helmet*: whereas the best faith, that

that is not *the faith of Gods*
elect, will prove but drosse,
 if it be cast into the For-
 nace of temptation, fur-
 ther then it is supported
 by carnal means & helps,
 1 *Pet.* 1. 6, 7. 2 *Tim.* 1. 12.
 1 *Thes.* 5. 8, *Eph.* 5, *Luk.* 8. 13.

Sixthly, He will beleeve
 all things; I say, all things
 that he apprehendeth to
 be required, threatned, or
 promised in the Word.
 To beleeve some things
 only, may be in any other
 kinde of faith, especially
 when they are such things
 as stand with their owne
 reasons, or wills, or af-
 fections, or the common
 opi-

6. It be-
 lieves all
 things.

opinion of other men:
 But this is the glory of a
 lively justifying faith, it
 will give glory to God in
 all things. *what God can
 speake, it can beleve,* - so
 soone as it knowes it is
 spoken of God, though
 it be never so contrary to
 the judgement of flesh
 and blood, *Acts 24. 14.*

7. Will
 not make
 haste.

Seventhly, *He will not
 make haste.* This was the
 signe given in the Pro-
 phet *Esay's* time; He that
 beleeveth, will not make
 haste. He had prophesied
 of hard times to fall up-
 on all the people; now
 this would shew amongst
 them

them, who were true be-
leevers. For those that
trusted in God, would *not*
make haste to use ill means
to helpe themselves, they
would stay their hearts in
rest and quietnesse, and
they would stay their feet
too, from running to *E-*
gypt or to *Assur*, which
God had forbidden, *Esa.*
28. 16.

If faith be right, and
thy perswasion a sound
perswasion, & well groun-
ded there are joyned with
it these things follow-
ing.

Eightbly, His perswasi-
on is joyned with a good
and

8. Is ac-
companied
with a pure
conscience

and pure conscience; a conscience, I say, that makes him carefull to avoid sinne, and to doe good duties, and to serve God in sinceritie; whereas the perswasion that is in wicked men, is not accompanied with a good conscience, they doe not make conscience of their wayes. Now this is a cleare rule of difference, 1 *Tim.* 1. 5, 19. and 3. 9. *Heb.* 10. 22.

9. And a
spirit of
discerning

Ninthly, He hath a spirit of discerning. There is a great deale of light comes into the heart with faith. A man cannot be.
leeve.

leeve, and be ignorant
 still. The Christian that
 is endued with faith from
 above, is endued with
wisedome from above: so
 as he can conceive of the
 things of God that con-
 cerne salvation, which
*the naturall man percei-
 veth not*. Though he may
 want skill in many know-
 ledges, yet he hath skill,
 in some measure, to
 learne how to be saved.
 The doctrine of salvation
 he can now understand,
 which is taught in the
 ministerie of the Word;
 and he now can make
 some good use of reading
 the

the Scriptures, that before discerned little or nothing in them. The veile that lyeth upon the hearts of all flesh, is now taken from his eyes; yea, the very entrance into Gods word, giveth light to the simplest beleever. He that was stupid and unteachable before, doth now heare as the learned, with an holy kinde of in-sight, and judgement, 2 Tim. 3. 15. Psal. 119. 130. Prov. 1. 4, 8. and 9. 4, 5.

10. And the witness of the Spirit of adoption.

Tenthly, He hath a witness within himselfe; He that beleeveth, hath a witness in himselfe, 1 Iob. 5

10. For he hath the spirit of adoption, to certifie him infallibly of Gods love to him, and that he is the child of God, Rom. 8. 15, 16. And thus the beleivers are said to be sealed by the Spirit of promise, Ephes. 1. 13, 14. God leaves a pawne, a pledge with every Christian that shall be saved, to be as the earnest of his salvation, and this pledge and earnest, is Gods Spirit. And the Spirit testifies to the beleever, partly, by revealing unto him the certaintie and truth of Gods promises in his Word;

Word; and partly, by printing upon his heart these saving graces, which distinguish him from all others; and partly, by powring upon him the joyes which are called the joyes of the Holy Ghost, in the use of Gods ordinances, as the inward ratification of the assurance of Gods love and goodnesse to the believer. Of which, after.

II. Beareth these fruits following.

Lastly, Faith may be discerned by many things it worketh, which are the fruits of it; and by the fruits of Faith, we may know Faith it selfe, Faith

is like the Roote of a Tree, that lyeth under the ground, and cannot be seene without much digging; but by the fruit the Tree beareth, we may know what kinde of Root it hath, and of what sort it is. Now the fruits of Faith are these that follow, and such like; as,

1. Love to God, and the godly: for, *Faith worketh by love, Gal. 5. 6.*

2. Cleanenesse of the thoughts and affections: For, *Faith purifieth the heart.* It maketh a man strive after inward puritie, as well as outward:

1. Love.

a. Puritie of heart.

to get a cleane heart, as well as cleane hands. It worketh humiliation for inward sinnes, as well as outward, *18. 15. 9.* and drives a man to seeke pardon in the Name of Christ, for all sorts of inward perturbations and secret evils.

3. Victory
over the
world.

3. *Victorie over the world.* Faith overcometh the world, *1 Ioh. 5. 4. 5.* And so it doth, when it maketh a man so rely upon God, and his truth and promise, as if he be put to it, to denie the respect of his owne credit, or profit, or pleasures, or the

the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world; yeelding himselfe over to be guided by Christ, and his truth, unto the death, *Psal.* 18. 14. *He lives by his faith,* *Gal.* 2. 20.

4. *Humble.* For a true faith excludes boasting of our own labours, gifts, or prayes; and makes us able, out of the sense of our owne vilenesse, to acknowledge all the glory to Gods free grace and love

4. Humil-
lities

5. Con-
fession.

love in Jesus Christ, *Rom.*
3.27. *Gal.* 3.22.

5. The confession and
profession of the truth.
Faith will make a man
speake in defence of the
truth: *I have beleevd,*
therefore have spoken, saith
David, *Psal.* 116. which
the Apostles plead, to
proove their Faith also,
1 Cor. 4. 13, 14.

6. Appli-
cation of
Christs
righteous-
nesse.

6. The putting on of
righteousnesse, which is
not by the workes of the
Law done by us. The
application of, and re-
lying upon the righte-
ousnesse of Jesus Christ,
is the proper and onely
worke

worke of true faith, *Rom.*
10.

7. It opens a spring of
graces in the heart of a
true Christian: He that is
a true beleever, is qualifi-
ed with sundry heavenly
gifts, which were not in
him by nature; which
gifts doe dayly discover
themselves in his heart,
flowing from thence, as
if there were a spring of
living water in his belly.

*Sanctification of the Spirit
and faith of the truth, be
inseparable, Job. 7. 38.
2 Thess. 2. 13.*

7. A very
spring of
grace.

CHAP.

CHAP. V.

*The tryall of a godly man,
by such heavenly gifts as
serve him in his jour-
ney to Heaven.*

Two sorts
of graces
in a Chri-
stian.

THus of his tryall in
his humiliation, and
in his faith: it followeth
in the third place, to trie
him by his gifts, which
are the fruits of faith.
The true Christian differs
from the wicked man, in
two sorts of gifts: Some
of them, are such gifts as
are bestowed upon him
from above, but serve
him

him onely for spirituall
use, while he is on the way
in his journey to Heaven,
and so onely in this life;
such as are the sacred
thirst: The love to the word,
and meanes of his holi-
nesse: The spirit of suppli-
cation: The love of his ene-
mies; and his desire after
the appearance of Jesus
Christ. Other gifts he
hath, which will accom-
panie him home into his
heavenly Countrey, and a-
bide upon him for ever,
and are not abolished by
death; such as are saving
knowledge, the love of God,
and the love of the godly.

D

First

Fist therefore of those heavenly gifts, which will passe away; and so he is qualified with five distinct holy gifts, which cannot be found in any reprobate.

The holy thirst that is in the godly Christian, tryed by 4 signes.

The first is, *his holy thirst*; which is an heavenly kind of appetite, by which he is carryed to the desire of things above nature; such as are the merits and righteousness of Christ; the favour of God; the presence of God; the full deliverance from all sinne; the removing of spiritual judgements; the salvation of other men, and the like.

And

And this thirst is a signe
the more infallible:

1. Because it is *constant* and indelible in this life. There is no part of this life, but it continueth either in the *sense* of his affection, or in the *judgement* of his understanding; so as he accounts *spirituall things* to be *the best things*: and though at some times his affection may be the lesse mooved after them, yet his appetite is *dayly renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *indiv-*
D 3 *strious*.

strives. For this holy thirst will guide him to a careful use of all the meanes by which good things may be attained, and doth not breathe it selfe out onely with sudden and vaine wishes, or flaines of desire, *Psal.* 37. 4. *I Pet.* 2. 2. *Psal.* 63. 1, 2. *Psal.* 1. 2. *Act.* 2. 37.

3. Because it workes a constant and secret meditation of heavenly things desired, the heart frequently seekes after God day and night, *Esa.* 26. 9. *Psal.* 63. 1, 6. For what we desire fervently, we think on almost continually.

4. Be-

4. Because if the Lord
quench his thirst, and sa-
tisfie his desire in spiri-
tuall things, *the soule be-
comes as a watered Garden;*
and then followes in him
an heavenly kinde of sa-
tisfaction and contentment,
with singular delight in
the soule, and *vows* and
wishes of infinite and
eternall thankfulnessse,
*Psal. 63. 4, 5. Jerem. 31.
25, 26.*

And thus much of the
first gift.

Secondly, The love to
the Word is another sign
that he is the childe of
God, and a cleare evi-

D 3 dence

His tryall
by his
love to
the Word.

dence of his salvation. Now, because all sorts of wicked men may resort to the exercises of the Word, & those that have but a temporarie Faith may shew a great estimation of the Word, & finde joy in the hearing of it, and shew much zeale in things that concerne the Word, & may yeeld some obedience to the directions of the Word also; it is profitable to consider, how the true Christian may prove that his affection to the Word is more sincere then that affection which any wicked man can

can bring to the Word.
And thus he may finde
that his heart is sound in
his love to the Word, by
these markes :

1. By his manner of re-
ceiving it: when he doth
receive the Word *as the*
word of God, and not of
men; setting his heart
before Gods presence,
and being affected as if
the Lord himselfe should
speake unto him. This no
wicked man dares doe; he
dares not present him-
selfe with the whole in-
tendments of his heart
before the Lord. For this
signe the Apostle *paul* ac-

13. Signes
to trie his
affection
to the
Word by.

D 4 know.

knowledgeth the *Thessalians* to be true Christians, 1 *Thess.* 2. 13.

1. By his appetite to his Word. For there is in a godly man as true an hunger after the Word, as the food of his soule, as there is in his stomach after the food of his body; which shewes it selfe to be the more sincere, because it is constant: he desires the Word at all times, and at his appointed food dayly; as it is in the bodily appetite, though after feeding, the stomach may seeme to be full, & satisfied, yet the hunger revives againe every

every day; so is it with the heart of a childe of God: whereas wicked men regard the Word but by fits, and in a passion, and then at length fall cleane away from the affection to it, *Psal. 119. 20. Job 23. 12.*

3. By his love to them that love the Word.

4. By his sorrow, because other men keepe not the Word, *Psal. 119. 136.*

5. By his unfained estimation of the Word above all worldly things; accounting it to be an happie portion, to enjoy

D 5 the

the Word in the power
and profit of it, *Psal.* 119.
14, 73, 111.

6. By his desire and
delight to *exercise himselfe*
in it day and night, that is,
constantly, *Psal.* 1. 2.

7. By his grieve, ei-
ther for the want of the
meanes by which the
Word might be taught
unto him with power,
accounting such want of
the meanes to be a fore
famine; or for want of
successe in the use of the
meanes, when he doth en-
joy it, *Psal.* 42. 3. *Amos*
8. 12.

8. By the extent of his
love

love to all the Word of God, even the Law, that with threatning shewes him his sinne, and searcheth out his most secret corruptions; being most affected with that Ministerie that doth most sharply rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the food of his body, *Iob. 6. 27. Amos 8. 11.*

10. By the constant sweet taste he findes in it, especially when it is powerfully preached, *Pf. 19. 10. 2 Cor. 2. 15.*

11. By

11. By the end he propounds unto himselfe, in the use of the Word, which is, that he might not sinne, and that his wayes might be pleasing to God, hiding the Word in his heart to this purpose, *Psal. 119. 31.*

12. By his willingness and resolution, to denie his owne reason and affections, his credit, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him; and upon any occasion, to shew his heartie respect of the Gospell,

Marke

Marke 10. 29. 1 Cor. 1.
18.

By the effects of it: as,

1. When for the love
he beares to the Word,
he will separate himself
from the wicked, that
might any way withdraw
his heart, or endanger his
disobedience, *Psal. 119.*
115.

2. When he accounts
the Word to be his chief
comfort in affliction, and
findes it to be the maine
stay & solace of his heart,
Psal. 119. 23, 24, 30, 31, 34,
143.

3. When it workes
in him effectually the re-
dresse

dress of his wayes, and
freedome from the domi-
nion of sinne, *Joh. 8. 32.*
Psal. 119. 45, 49, 59. 1 Thess.
2. 13.

4. When it workes in
him certaine and sensible
assurance of heart before
God. This assurance is
an infallible signe of the
right use of the Word,
1 Thess. 1. 5.

And thus of the second
gift.

His tryall
by his gift
of prayer.

The third gift, is the
spirit of prayer or suppli-
cation, as the Prophet
Zachary calls it, *Zach. 12.*
10. And this gift he hath
above all wicked men,
which

which he shewes many
wayes: as,

1. He asks according to
Gods will, 1 Ioh. 5. 14.

13. Rules
of tryall.

2. He prayes with per-
swasion that God will
heare him, He beleeves
in some measure that he
shall haue what he prayes
for. He prayes in faith,
Marke 11. 24. Iames 1. 6, 7.
Psal. 6. 9. 1 Ioh. 3. 22.

3. He prayes in the Name
of Christ, and is affected
with the sense of his owne
vilenesse, and relyes upon
the merits and mediation
of Jesus Christ, Ioh. 14.
13. Psal. 86. 1, 2. and 143.
1, 2.

4. He

4. He will pray at all times, Job 27. 9. Psal. 106. 3.

5. He is fervent in prayer: his heart prayeth: he hath the affections of prayer, James 5. 16. Psal. 6. 8.

6. Prayer makes him exceeding wearie of the world: it gives him such a taste of his owne sinfulness, and of Gods goodness, and of the glory of Heaven, that he is vehemently carryed with desire to be absent from the body, that he might be present with the Lord, Psal. 39. 12.

7. When

7. When he knows not how to pray as he ought, the Spirit prepares his heart, excites in him holy desires, supplies him sometime with words, sometime with affections, and sometimes worketh inward *unexpressable groans*, which yet it presents to God, as effectual prayers, *Rom. 8. 26, 27.*

8. He finds an holy rest, and quietnesse in his conscience and heart, with spirituall boldnesse & confidence of trust in God, if he beare him graciously, and answer him in mercy, *Psal. 3. 4, 5, 6. and 116.*

17. and 91.15. *Jeremiah*
33.3.

9. He loves the Lord exceedingly for hearing his prayer, and desires to keep himselfe in the love of God, *Psal.116.1. Jude 20.21.*

10. His prayers proceed from an heart that loves no sinne, but desires to depart from iniquitie, and to doe that which is pleasing in Gods sight, *2 Tim.2.19. 1 Joh.3.22.*

11. He loves prayer in others, *2 Tim.1.21.*

12. He strives against deadnesse of spirit and distractions, as an heauie burthen, *Psal.86.3,4.*

13. He

13. He makes prayer his chiefe refuge; and he will pray, though prayer be in never so much disgrace, *Psal. 69. 10, 13. and 142. 25.*

And thus of the third gift,

The fourth gift, is the *love of his enemies*: Any Christian may love such as love him; but to love his enemies, is onely to be found in the true Christian: which he prooves by these tokens of the sinceritie of his love:

1. He can pray heartily for them, yea, in some ca-

ses

His love
to his ene-
mies tryed

ses he can mourne and
humble his soule before
God for them in their
distresses, *Psalme 35. 13,*
14.

2. He *desires their con-*
version so unfainedly, that
he is sure, if they were
converted, he could re-
joyce in them as heartily,
as in those he now much
delights in.

3. He can likewise *for-*
give them their particular
trespasses against him,
being more grieved for
their finnes against God,
then for the wrongs they
doe him, *Matth. 6. 14,*

4. He can freely ac-
know.

knowledge their just praises.

5. He cannot onely patiently endure their revilings, but can forbear, when he could be revenged, by bringing shame or miserie upon them, 1 Pet. 3. 9. Rom. 12. 14. 1 Sam. 24. 18, 19. Yea, he doth, as he hath occasion, strive to overcome their evill with goodnesse; being willing to helpe them, or relieve them in their miserie, and doe them any good for soule or body.

The last gift which is found in the true Christian,

His tryall
by the
love to the
appearing
of Christ.

stian, while he is in the way in this life, is, *His love of the appearing of Christ*; which he shewes:

1. By the longing after the time of Christs coming, whether by death, or judgement.

2. By his gladnesse at the promises, or signes of his particular or generall commings.

3. By his often meditations of that day, and his heartie prayers for the hastening of it, *Rev. 22.*

10. *Not to be*

4. By his dayly care to dispatch all those godly duties which he desires
to

to doe before his death,
and accordingly by his
willing disposing of his
estate, and endeavours to
set his house in order.

And this desire of
Christs comming, is ap-
parently the more sincere
in him:

1. Because it ariseth out
of his love to God, and
his hatred of his owne
sinnes, and his wearinesse
under the observation of
other mens sinnes.

2. Because this desire
is accompanied with the
care of the meanes, by
which he may be prepa-
red for salvation.

3. Be-

3. Because he is thus affected even in his prosperitie, when he thrives in the world; and is not in any notable distresse,

Hitherto of his tryall, in such gifts as he is endowed withall in this life onely: his tryall in the gifts that will abide in him for ever, follow.

CHAP. VI.

His tryall, in respect of such heavenly gifts as will not be abolished by death.

The tryall of his knowledge

THe gifts that will abide in him for ever, are

are these three; *Knowledge, the love of God, and the love of the brethren.* These are perfected, and not abolished by death.

And first, in this knowledge, he differs from all wicked men, and so in divers things: as,

First, *in the things he knowes*: He knowes the nature of God in a right manner: he knowes God in Jesus Christ: he knowes the vilenesse of his owne finnes: he knowes after an effectuall manner the mysteries that concerne the salvation of his soule: he knowes his owne conver-

And so he differs from wicked men.

In the things he knowes.

E sion,

tion, and the forgivenesse
of his sinnes, & the things
that are given him of God,
Matth. 13. 13. Job. 17. 3.
Jer. 31. 34. 1 Cor. 2. 12.
He knowes, that Jesus
Christ is in him, *2 Cor.*
13. 5.

a. In the
cause of
his know-
ledge.

Secondly, *In the cause*
of his knowledge. For flesh
and blood did not reveale
those things unto him, he
came not by them by the
use of naturall meanes, but
they are wrought in him
by the Word and Spirit
of God, *Matth. 16. 17.*
1 Joh. 2. 27. and 5. 10.
1 Cor. 1. 30.

3. In the
effects of
his know-
ledge.

Thirdly, *In the effects*

of

of his knowledge: for,

1. It breedes in him an unspeakeable refreshing and gladnesse of heart in Gods presence, *Psal. 36. 9, 10. Psal. 119.*

2. It inflames him to a wonderfull love of the Word of God above all earthly things, *Psal. 119. 97, 98.*

3. It workes in him an effectuall savouring and tasting of the goodnesse of spirituall things, *Rom. 8. 5.*

4. It inclines him to a constant obedience and practise of Gods will, *Prov. 8. 9, 17. Joh. 7. 17.*

Deut. 4. 6. It redresseth his wayes, *Psal. 119. 10. 1 Job. 2. 3. and 3. 14.*

5. It beates down pride, and conceitednesse, and frowardnesse, and makes him humble & teachable, *Prov. 3. 5, 6. and 8. 13, 14. James 3. 17.*

4. In the properties of his knowledge

Fourthly, In the properties of his knowledge: for,

1. It is *infallible*: his knowledge hath much assurance in many things, with strong confidence and resolution at some times, especially when he is before God, *1 Thess. 1. 5.*

2. It

2. It is *indelible*; it cannot be utterly blotted out, it is fast graven in his heart; contrarie doctrine or persecution cannot raze it out, *Jerem. 32. 34. Eph. 4. 13. Prov. 4. 3, 5.*

4. It is *sincere*; for first it enclineth him to give glory to God, and receive *all truth*, as well as any truth. He receives the doctrine of God, though it be above reason, & against the common opinion of men, or crosse his profit, or desires, or the like. Secondly, it leades him principally to *understand his owne way*, and guides

E : him

him to studie the things chiefly that concerne his own reformation and salvation, *Prov. 14. 8. Col. 3. 16.*

And thus he differs from wicked men in his knowledge.

Secondly, in his love to God, he hath these things which no wicked man can attaine to.

1. He hath a deliberate inward inflamed estimation of God above all things, accounting his loving kindnesse better then life, and the signes of his favour his greatest joy. *Psal. 63. 3. 11.*

2. He

His love
to God,
tryed by
9. signes.

2. He loves and longs
for the Lord Jesus Christ
with certaine and sincere
affection, *Ephes. 6. 24.*
1 Tim. 4. 8.

3. He delights in Gods
presence, and shewes it by
his unfained love to his
House, *Psal. 26. 8.* and by
his hearty grieve for Gods
absence, *Caue. 3. 1.* and by
his carefulnesse to set the
Lord dayly before him,
walking in his sight, *Psal.*
16. 8.

4. He hates sinne hear-
tily, because God hates
it; and he dislikes sinners,
because they hate God;
accounting Gods enemies

as if they were his owne enemies, *Psal.* 139. 21, 22. and 97. 10.

5. He constantly desires to be like God in holinesse, being carefull to approve his affection to God, by his obedience to his Commandements; so as it is not grievous to him to receive directions, but serves God with all his heart, being fearefull to displease God in any thing, *Joh.* 14. 21. 1 *Joh.* 5. 3. *Deut.* 10. 12. and 11. 22. and is more affected with Gods approbation, then all the prayse of men, *Rom.* 2. 19.

6. He

6. He is much affected with Gods mercy, and the blessings bestowed upon him, which he thankfully remembers, to the prayse of Gods free grace, *Esay 63. 7. Psal. 63. 2, 3, 4, 6, 8. and 107. 22. Job 36. 24. Deut. 16. 2.*

7. He loves all the godly, for this reason chiefly, because they are like unto God in holinesse, as being begotten by him, *1 Job. 5. 1.*

8. He is heartily vexed for any dis-honour done to God, as for any disgrace offered to himselfe.

9. Finally, He shewes it in diuers cases that befall him in his course in this life: as,

1. If he be put to suffer any thing for Gods sake, he endures it with much joy and patience, *1 Thes. 1.6. AB. 5. 14. Job. 22. 15. 10. 19.*

2. If at any time he offend God by his owne faultinesse, he is heartily grieved and cast downe, and doth constantly desire to forsake any sinne, though never so pleasing and gainfull unto him, rather then he would displease God, *Math. 26. 75.*

3. In all straits and wants he runs to God, relying upon God, as his *defence, rock, and refuge* in all times of troubles, making his moane unto him, and pouring out his prayers and complaints before him, *Psal. 18. 1, 2.*

Thus of his love to God.

Thirdly, his love to the godly doth also distinguish him from all the wicked men in the world, because here are divers things to be noted in his affection to them, which cannot be found in wicked men:

His love to the godly tryed by 10. signes.

1. As

1. As first, he loves the
godly above all other
sorts of men in the world;
he accounts them as the
only excellent people, *Pf. 16.*

3. *1 Joh. 3. 14.* and affects
them as if they were his
naturall kindred, *Rom. 12.*
9, 10.

2. He loves them not
for carnall respects, but
for the graces of God in
them, for the truths sake,
and because they are begot-
ten of God, *1 Joh. 5. 1.* *2 Joh.*
1. 2. *3 Joh. 1.*

3. He delights in their
fellowship and societie in
the Gospel, as accounting
them the happie compa-
nions

nions of this life, Ps. 16. 3.

3 Job. 8. Phil. 1. 5.

4. He hath a fellow-
feeling of their miseries:
he is in some measure af-
fectioned to weepe with
them that weepe, and re-
joyce with them that re-
joyce; especially he is
glad when their soules
prosper, Rom. 12. 15, 16.

3 Job. 3.

5. His desire is to walke
inoffensively, as being loth
any way to be an occasion
of stumbling, or scandall to
any Christian, 1 John 2.
10.

6. He can beare their
infirmities, take things in
the

the best sense, suffer long, and is not easily provoked: he hopeth all things, and boasts not himselfe, nor envies not them, nor will receive an evill report against them, 1 Pet. 3. 8. Cor. 13. 4, 5, 6. but rather makes apologie for them.

7. He easily prayseth them in all places, for their grace or obedience, Rom. 16. 19. 3 Joh. 6. Psal. 15. 4. 1 Thess. 1. 8.

8. His well-doing extends it selfe to them, to his power; he is bountifull, pitifull, and tender; he hath bowels of mercy, according
to

to the occasion of mercy,
either corporall or spiri-
tuall. He gladly recei-
veth them, and with a rea-
die minde communicates
to their necessities, *Phi-
lemon 7. 1 Per. 3. 8. and
4. 8. 1 Iohn 3. 17. 3 Iohn
5.*

9. He loves *all* the bre-
thren. He hath not the
glorious faith of Christ in
respect of persons, *James 2.
1, 2. Ephes. 1. 15. Col. 1. 4.*
He can make himselfe
equall to them of the lower
sort, *Rom. 12. 16.*

10. Lastly, he loves
them at *all times*, even
when they are in adverfi-
tie,

tie, disgrace, sicknesse, or any other miserie.

Hitherto of the godly mans tryall by his gifts.

CHAP. VII.

*The tryall of the godly man
by his workes of
obedience.*

THe fourth way to trie him, is by his workes, or by his obedience in his life and conversation, and so his workes excell all the workes of unregenerate men many wayes: as,
1. Because what he doth, riseth out of the love he beares

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beares to God and goodnesse:
and therefore he doth
good heartily, and not by
constraint, or with repi-
ning, or delay: yea, he is so
stirred up with the sense
of Gods goodnesse to
him, that he is much
humbled when he hath
done his best, that he can-
not bring more glory to
God, *Deut. 30. 20. Josb.*
23. 5. Math. 4. 19, 20.
Rom. 6. 17.

2. In doing good, he
hath respect unto all Gods
Commandements: there is
no part of an holy life,
but he desires to practise
it; and therefore he will
— obey

obey Gods will in some
cases, when it is against
his profit, credit, ease,
or the liking of carnall
friends, preferring Gods
Commandements above
all things, yea, life it selfe.
*Ier. 35. Heb. 11. 8. Gen. 22.
12. Prov. 7. 2. Act. 5. 29.
Matth. 16. 25. Exod. 15. 26.
1 King. 9. 4. Ierem. 11. 4.
Iob. 15. 14.*

3. He will doe good
at all times, and not for a
fit, making conscience of
his wayes in all compa-
nies, as well as any, *absent*,
as well as *present*; before
meane Christians, as well
as before the best; at
home,

home, as well as abroad;
Philip. 2. 12. Galat. 5. 7.
2 Kings 18. 6. Psal. 106.
3.

4. He makes conscience of the *least* Commandment, as well as the greatest, *Matth. 5. 19.*
James 2. 10.

5. He comes to the light, that his deeds might be manifest, that they are wrought in God, *Job. 3. 21.* He is desirous in all things to be guided by the warrant of the Word of God.

6. He exerciseth his faith in the very discharge of the duties of his outward conversation. He
lives

lives by the faith in the Sonne of God, and commits his way to God, and trusteth upon the Name of the Lord, Gal. 2. 20.

7. He knoweth that his obedience is right, because God heareth his prayers, and entertaines him graciously, when he calls upon him in secret: whereas God heareth not sinners; and if wickedness were in his heart, God would not regard his prayers, Job. 9. 31. Psal. 66. 18.

And thus of his workes.

CHAP. VIII.

*His way by the enter-
tainment he hath
from God.*

THe first way by which
he may be tryed, is
by the entertainment that
God vouchsafeth him in
this life, which he never
vouchsafeth to wicked
men. There are divers
specialties of favor which
God sheweth to him, and
not to any unregenerate
man: As,

1. His election in time is
a manifest token of Gods
election of him before
time:

5.

Six fa-
vours God
bestowes
upon him,
which the
wicked ne-
ver seele.

2. Election
in time.

time : the Lord shewes that he hath chosen him from everlasting, when by the power of the Gospel he seizeth upon him particularly, and effectually perswades him to leave the world, and the sinfull societie he lived in, and to devote himselfe as a *living sacrifice* unto God.

2. The
Baptisme
by fire.

2. He is *baptized with the Holy-Ghost, and with fire*. The *baptisme by fire*, is only proper to Gods Elect : the Holy-Ghost at some times falls upon him, and sets him all on a fire, on a fire, I say, both of *sud-*
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daine and violent indignation at sinne, as it is sinne; as also the fire of holy affections, with which from God he frequently and on a suddaine is enflamed, while he stands before the Lord. For, besides the affection which a godly man bringeth with him to Gods worship, he doth feele his heart oftentimes on a suddaine surprized with strange impressions, sometimes of sorrow, sometimes of feare and awfull dread of God, sometimes of fervent desires after God: sometimes of strong
re-

resolutions of holy duties to be done by him, and the like, *Matth. 3. 11.*

3. Much assurance.

3. He feels at some times, in the use of Gods Ordinances, a marvellous work of the Holy-Ghost, in respect of *much assurance* & strange establishment of his heart, both in the certaine perswasion of Gods love, and the infallible belief of the truth, so as at that time no danger of death could amaze him, but he could willingly witnesse his confidence, by under-going any thing could befall him, *1 Theff. 1. 5.*

4. He

4. He fees at some times the *unspeakable and glorious joyes of the Holy-Ghost*, which are differing from the carnall joyes or illusions may be found in wicked men; because they are such joyes, as he fees onely in the use of some Ordinances of God; and such as by effect make him more humble, and vile in his owne eyes, and doe enflame him to an high degree of the love of God, and goodnesse; which illusions can never doe.

4. Joy unspeakable.

5. The *sanctification of his afflictions*, is another

5. The sanctification of his afflictions

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infallible signe of Gods love to him. For, God makes his crosses to become blessings unto him, and worke his good; so as he may plainly see, that it was good for him to be afflicted: and besides, God gives him many times the experience of his goodnesse, both by unexpected consolation in his distresses, and gracious deliverance out of them, *Rom. 8, 28. Psalme 119.*

6. The answer of his prayers.

6. Lastly, To this place I may referre Gods hearing and answering of his prayers; whereas God doth

doth not heare sinners, as
was shewed in the end of
the former Chapter.

CHAP. IX.

*His tryall by the
Sacraments.*

THe sixt and last way
of tryall of the estate
of a Christian, is by the
Sacraments; and in par-
ticular, by the Sacrament
of the Lords Supper. For
God hath appointed the
two Sacraments to be his
broad Scales, to assure his
favour unto his people.

Six Rules
of his try-
all about
the Sacra-
ment.

F a

and

and because none but
worthy receivers can be
partakers of so great a
priviledge, as the Co-
venant of Gods grace,
and the Gospel of Jesus
Christ; therefore hereby
doth the true Christian
distinguish himselfe from
all men. For, in becom-
ming a worthy receiver, he
doth divers things not
only required in Com-
municants, but such as
none but godly men can
attaine unto: As, I will
be. He doth fight be-
neath as heartily, as he
desires God, to forgive
him his trespasses.

2. He

2. He examines himself,
and upon examination he
both ~~catch~~ with ~~some~~ herbs
(that is) comes with some
measure of griefe for his
offences; and withall,
findes as unfained a de-
fire, that he might never
offend God in any thing,
as that God should there
assure him of the for-
givenesse of his sinnes,
and that he will never pu-
nish him for any of them,
(1 Cor. 11.)

3. The covenant of his
heart is to cleave to God,
and the care of godlinesse
all the dayes of his life;
(1 Cor. 13. 8.)

F. 3

4. He

4. He is in some measure perswaded of Gods love to him in Christ, and discernes the Lords Body, so as he is secretly in some degree perswaded of the spirituell presence of Jesus Christ, and of the operation of God: so as he beleeveth, that Christ will as certainly nourish his soule, as the outward Elements can any way befit to nourish his body, *Mark. 16. 16. Coloss. 2. 12.*

1 Cor. 11.

5. He sometimes feels the Holy Ghost inwardly, setting to Gods Privie Seale, by suddain refreshings,

ings, falling like the dew
upon his heart, and esta-
blishing his soule before
the Lord; *Ephes. 2. 13.*

1 Cor. 1. 13.

6. His heart is knit unto
the godly more and more,
and encreaseth in his re-
solution to cleave to them
onely; and forsake all o-
ther professions of men in
the world; loving them
unfainedly, and desiring
for ever to be a partaker
of their lot, *1 Cor. 10. 16.*

17.

F4. CHAP.

CHAP. X.

*The directions that shew him
how to get assurance,
by the helpes of
these signes.*

Hitherto of the signes
of the godly man.
Now followes the course
that the weake Christian
should take, by the use of
the former signes of try-
all, to establish his heart
in the assurance of Gods
favour, and his owne eter-
nall salvation.

My advice is therefore,
that the weake Christian
that

that findes want of establishment and cleare assurance, should take the former signes of tryall, and goe apart, and set himselfe in Gods presence, emptying his heart of worldly distractions, and seriously consider of every rule of tryall apart, and gather out into some little Paper-Booke, so much as in every signe he can clearely finde to be in himselfe, and that which he durst, through Gods mercy, resolutely avouch to be wrought in him by the grace of God. And this I would have him to

doe with deliberation, trying himselfe by one or two of the chiefe Heads at most in a day, spending no more time about it then he may well allow, without wearinesse, or dulnesse.

Now because he may be perhaps discouraged with the observation of divers things, which he may find wanting in himselfe in every signe; he must therefore take sound notice of the distinction of Christians, made by the Apostle *John*, *1 John* 2. who casts all true Christians into three sorts, Some

are *Infants*, and either new borne, or but weakly qualified with the graces of Christ; yet are right, and have true grace in some measure. Others are *strong men*, that is, such as have the gifts of the Spirit lively, and in their power, in them. Others are *Fathers*, that is, such as have had long experience in the powerfull practise of godlinesse, and have beene long exercised in all kindes of well-doing. Now all these three sorts may be supposed to come to these signes. The weake Christian

Christian onely takes to a few of the plainest markes in the explication of each signe. The strong Christian he takes to the most of the markes. The Fathers they in a manner discern all the particulars of Gods graces, and the severall workings of them. Each of these, even the weake Christian, may see so much as may stay his heart in assurance, and so settle his faith and joy.

When there are many signes of one and the selfsame thing, it is sufficient if it can be demonstrated, though it be but a few
ways,

wayes, seeing every particular marke being warranted by Scripture, hath force to conclude for assurance, and to prove that we differ from all the wicked men in the world.

Though at the first, in reading but a signe or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to proove thy election and salvation. For, whereas the most and best of us, if we be asked this question,

stion, By what marks doe we know that we are the true children of God, and not wicked men? If we answer on a suddaine, and by present memorie, we can scarce give two sound reasons, to proove the infallibilitie of our happie estate: which shewes, that the most of us live at a great uncertaintie. Now he that hath gone through the signes, shall finde perhaps twentie, or thittie, or fortie severall and distinct arguments, or marks, which when he hath collected them all together, may serve

to answer all the objections of, all the Devils in Hell. *The gates of Hell cannot prevaile against his faith*; Which I declare thus; If the Devill say, Thou art a wicked man, and an hypocrite; thou mayest readily answer, That by the grace of God in Jesus Christ, thou art none such; and mayest put the Devill to proove by the Word of God, That ever any wicked man did attaine to all those signes thou hast collected. Which, because it cannot be done, thou mayest with much rest

rest, and full assurance, commit thy selfe to God, and bind thy selfe by Covenant, never more to dishonour him by such unbelieve, as to call his love and his salvation into question: If a three-fold cord cannot be broken, how weak then should thy heart be, if thou shouldest feare thy estate, unto which God hath so sealed, and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest

carrie

carrie them to thy godly
Pastor, and desire him to
peruse them, and aecor-
dingly give thee his Mi-
nisteriall testimonie con-
cerning them, in the name
of Jesus Christ; and this
may adde much satisfac-
tion and rest to thy con-
science.

If in reading any of
the signes, thou finde any
speciall doubts, at any
hand suppress them not,
but seeke resolution from
doubt to doubt, and from
signe to signe. Thou may-
est gaine much profita-
ble knowledge, by pro-
pounding these cases of
thy

thy particular Conscience.

The least gaine that can be imagined by this course, is, That whereas before thou hadst few evidences or none for thy estate, thou shalt now have many of all sorts; and it must needs be thy own waywardnesse, if assurance follow not. For these signes will ransacke thee, and trie thy very heart and reins, and all thy secretest desire and practises.

Yea, this benefit thou mayest reap by the signes, that they will tell thee all the dayes of thy life, how

it is with thee, whether thou goe forward, or backward. For, if by examination now, thou gather out all thou canst finde by thy selfe, these will not onely lye by thee, to helpe thee against any temptation at any time; but besides, if thou trie thy selfe againe, either against the next Sacrament, or the next yeare, thou mayest discerne what ground thou hast gotten, or lost. If thou prosper, thou wilt discerne it, by taking in divers things in each signe, which before thou durst

durst not acknowledge, and besides, it will exceedingly shew thee what thou wantest in each grace of God, and so what thou shouldst set thy selfe about, & get thy wants supplied. It will at all times make a true Anatomie of thy estate; which to the well advised Christian ought to be accounted a matter of great moment.

The God of peace give thee all peace and joy in beleeving. If thou receive any good by this Treatise, prayse God, and pray for me.

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